Ames Typ. Stanbrook L. 231

In this treatyse that is cleped Gouernayle of helthe: What is to be sayd with crystis helpe of some thynges that longen to bodily helthe/hadde and to be kept or to bodily helthe .lost and to be recouered/ and is departed in viij. chapytures/that is to saye In the fyrste chapytre of the profytte of goode Gouernayle of helth/In the ij.chapytre what is first on morowe to be don̄/In the iij.chapitre of bodyly exercyce/ that is to saye. besynes & his profyte/ In the fourth chapytre of spyces of exercise/In the fyfthe chapiytre how amā shold haue hym in mete.in etyng his metes: In the vj.chapitre how a man shold haue hym in drynkyng of his drynkes/In the vij.chapytre what shold be done after mete/In the viij chapytre of the noyse of euyll gouernaunce

Tnedyth hym that woll haue longe lyff to knowe the crafte of holsome gouerneyle. And so for to kepe contynuelly the helthe of his body/ for els he maye not com to

his naturell ende/ but he ſhall dye or his kyn
deli tyme come. and therfore thus ſayeth Ga:
lyē the connynge. He ſayth of holſome gouer:
naūce is meruelous/ for it maketh a man to
lyue tylle he be olde. and wythoute ſikenes in
to the laſte of his elde and age: Therfore the
ſame Galyen after that he knewe the craft
of holſome gouernaumer. came neuer into no
ſikenes. but ſeelde/ that was in to a fymeram
that is to ſaye a ſharpe feuer. and that was
for trauayll in vyſityng of his frendys. a bou
t the comyn profyte. for thus he ſayth/ I take
god to recorde and his angels aſſygned to ke
pe me/ that who that wylfully and beſily wyl
ſtudye in the treatyſe of holſom gouernaūce &
wolle kepe alhole the doctryne therof. he ſhal ne
uer dye but oy and vpon kyndly deth/ whiche
deth is ſwete and ſofte wythoute grete payn
as the ſame Galyen wytneſſeth in the dyffe:
rence of feuerys/ But vnderſtonde that holſo
me gouernaūce may no man duely kepe that
moſt nedys be occuppyed wyl hym or nyl hym
and may not whey hym nedeth leue of. for thy

it nedeth hym that he haue that nedeth hym to his lyf wythoute trauayle and pencyfull/and in alle thyngys that he be of fre condycyon/ Ferthermore it is to wete. that viij. thynges at the leste ben nedefull in holsome gouernaȳle/of whiche the fyrste is a dyscrete chorys of thoo thynges that shall be eten or dronken/ The seconde is wylfull bodyli exercice to fore mete .and that tyl the swetyng begynne or namely tyll his wynde chaūge fro sloughe to swyftnes/ The thirde is well profytable and wel nedeful that all that shall be etyn be wele and smale chewed/ The fourth is that thou ete while thou hast talent to ete .the v. is that thou slepe on morwe tyl thou wake be thyne owne wyll/ For as arystotle sayth not only in metys and drynkys be we norysshed and fostred.but also in slepe/The vj. is that thou take no mete and drynk in sorwe ne in care but in Joye as moche as thou maye: The vij. is that thou haue ne holde no colde in wynter ne in somer after bloodletynge. The viij. is that thou vse saffron in thy mete/for it quyc:

neth kyndely hete and comforteth thy dygestyon & tarryeth thyne elde or age and bryngeth in gladnes. and letteth thyne humors fro rotynge and dryynge

IT is in storyes of our elders that on a tyme a myghty kyng brought to gyder thre of the best leches that myght be of Inde of Mede and of Grece/ and he cõmaunded hem that eche of theym sholde studye to assygne the beste medycyne/ Whiche yf a man wolde vse sholde profyte hym to helpe of bodye and hym sholde nede none other medycyn/ Truly the leche of Grece assygned and sayd that euery daye a man to take tWoys his mouthe full of hote water/ sholde make a man soo hole that hym sholde nede none other medycyn and the leche of Mede assygned and sayd that it sholde profyte moche euery daye fastynge to take gromel seyd: And I saye sayd arystotle ỹ he that that slepeth so moche that he haue noo heuynes in his Wombe of mete that he tok to fore hym. dare not drede of any grete sikenesne of the goute/ Also Who that eteth euery da

ye erly .iij. dragmes that is to saye xxj. peny
weyght of swete reisyns he dare not drede of
flewmy sikenes and his mynde shalbe amen-
ded/and his vnderstondyng shall be cleere/and
who that vseth it in tyme accordynge to his
complexion maye be sure and drede not of the
Feuer quartayn/Also who that eteth nottes
and fyges with a fewe leues of Rewe that
daye shall no venym hym nope: It was sey-
ed of Galien what medicyn were moste
profytable. and he answerd abstynence/And
constantyne seyth in his book that hight Vya
tyk that who so wolle kepe his contynuell hel-
the. kepe his stomak/soo that whan hym nede
the mete leue it not ne take no more therof
than hym nedeth/and the same vnderstond of
drynke/also in helsem gouernaūce sle wrath
grete thought heuynes. angre and suche other
For all ghostly accydentes that ys to saye so
de yn fallyng in to a mannys mynde outak ê
Jope alonly dryen and that moysteth. nethe-
les some hetyn as wrath/for thy wrath profy
teth to flewmatyk mey/and hit harmeth cole

ryght men: Morouer it ys to wete that in lente
ſeaſon that is to ſaye in Veer & in the begyn
nyng of ſomer children ben wele atte eaſe af-
ter the lykines of tempred qualitees. but other
ages ben wele at eaſe in contrarypous tymes
as olde men in ſomer and ponge men in wyn
ter/ alſo in holſom gouernaũce kepe thys reule
yf thou wolt be hoole & ſoũde/ flee heuy charges
ſe not wroth. ſoupe not to late. and fle vnder
mele ſlepe. wake after mete and eſchewe & ſpa
re ſtronge drynkes and namely of wyne. hold
not thy pyſſe ne conſtrayn the not to ſiege ke-
pe well theſe thre thynges. gladnes in mynde
trauayll in meſure. and reule of mete & dryn-
ke as moche as thou wold ete boldly in wyn
ter & in Veer ſkarſly/ and in ſomer meſure wel
thy metes and flee nameli frutes of auguſte
aryſtotle warytyng to gret Alexãdre ſayd ſyth
man is a britil body me ſemeth I ſhold wryte
to the ſome profytable thynge of lechecrafte yf
thou wolde he ſayd beſily behold thenſample of
holſom gouernaũce and lyue after thys precy-
ous ordre of dyet/ ye ſhall nede no leche oute

take accydentes of batayll and ſuche other.

¶ What is fyrſt on mornyng to be done.

After that a man hath wele and prafi-
ble fulfylled his ſlepe lokie he ryſe & cloth
hym ſelf wyth goode clothe & ſwete yf he ha
ue them/then he oweth to walk a lytil euenli
to ſtretche oute his lymmes & kembe his hed
for whi kēbyng drawyeth out the vapours ỹ
comyn from the ſtomake to the hed in tyme of
ſlepe. and therwyth lokie that ye be buſie to put
oute the ſuperfluytees of the body. in ſiegyng
pyſſyng houghyng and ſpyttyng. then lokie he
waſſhe his handes & his face in ſomer wyth
colde water and in wynter wyth hoote water
Then lokie he praye and preyſe his lorde after
the doctryne of his lawe and byſite the pore
in god. then yf it lykie hym he ſholde ſtudye or
rede dyſpute or talke and wyſe mēnys cōcepyl
and ſeyēg teſily here/and in meſure be mery &
flee vtterly wrath and ſorow in as moche as
he maye/and vſe hym ſelfe meſurable trauayl
as walkyng or ridyng and in clene hihe pla-
ces fro myer and marrys/ for this profyteth

moche/ for it breketh wynde in a mānys body and ſtrenghyth & lyghteth his lymmes and comforteth the heete of the ſtomak and ſtrengyth his ioyntes/ and meleth euil humors

¶ Of the body exerſice & of his profite.

We oweh to knowe by auctors of leche craft/ that tho that ſhall lyue fayr & wele in holſom gouernaūce. owen to haue euyn and tempered exerſice to fore mete. for that yeueth to all the body tempered heete euyn and not paſſyng/ whiche ſholde a mānys exerſice be/ a fycyſion diſcreuyth thus: Exerſice is a wylfull meuyng by whiche a mannys wynde is made greet. and ofte it needeth that thys traueyll be wylful/ aud not ſtreſſyd by nede/ but that he be all free and worche after his oune wyll/ And therfore labour of carpenters & plowmen maſons maryners and ſuche other is none exercyſe of lechecraft/ for it hath not propely wylfull meuyng/ Marchaūtes treuly burgeys cloyſterers & ſuche other walkynge wele and longe/ but it ys not properly exercyſe of lechecraft/ But whan a man walketh freli

of his oune wyll/and so sodenly tyl he begyn to feynt and his wynde chaunge/ then anone he shold sitte and reste/for yf he meuyd eny fur der/hit sholde be payn and feyntnes/and suche exercyse is cleped tempred/for therby grouen many goodes to mānys body. Fyrst for ther by is the kyndely hete strengthyd & echid and so ben other iiij. Vertues that is to saye. Vertu drawynge Vertue defynge Vertue wythhol dyng and Vertue oute puttyng/ And so ben there v. bodily wyttes. that is to saye/herynge seeng smellyng tastyng and felynge/and so ben there iij. myndely Vertues/that ys to saye Imagynatyf dyscretyfe and memoratyfe: And though errour happed in all these wor; chynges of lechecraft so it were not to nota ble. and exercyse were as shold be. sholde neuer or seelde mānys body nede other medicyne/for exercyse fulfylleth the defautes of all other/ For thy be they mery that dreden bloodletyng and other doutefull medycyns/but by exercy; se they mowen be held & sanyd/ Netheles ij. thynges ben nedfull to euery well exercysed

that is to saye/that he be not to full ne to emp-
ty/ to full then wolde the humours lose and
so were gret dredeof the lyuer or some feuer or
sodeyne deth/for thy in suche a caas loke ther
be longe discrete abstynence so that he be not
to empty/for then sholde his body be feble oute
of mesure/and at the last for febelnes it most
nedys lose. Therfor who that is to empty it
nedeth that he labour not tyll he be more and
better releued /Truly aucturs sayen that ex-
ercyse is one of the hiheste and noblest thyng
that maye be done of to mānys body and full
nedefull it is in gouernayll of helth and leng
thyng of lyfe for why exercyse fulfylleth the
medycynes of bloodes and bathynges and su
che other thynges /and therin is no drede nor
bytternes ne expences/but therin is pure re-
creacyon of body & of soule soo it be don in cle
ne places /and then sholde men shewe hem selfe
to the clene eyer and delyte in seeng fere & ne
re. water & lande heuen and erthe grene and
falowe/ And in all thyse he sholde prayse and
worship our lord god. Fulgens dyscryueth

exercyse in a full fayr maner thus seyeng/ ex
ercyse is true kepyng of mānys lyf and pric
ke of kynde slepynge/and the fylthe of soule
colour and tcendyng of slothes hete and was;
tyng of superfluytes/ and saddynge of lym;
mes and sleeng of sikneses/and dryuynge a
waye of vyces medycyne of langores/ wyn;
nyng of tyme/and dette of youthe/ and Joye
of elde or age/and helpe of helth/enmye of idel
nes.and dystroyeng of all euyll: But emōg
all other thynges it is to wete that exercyse
mesured meserably heteth a mānys bloode and
dryeth it/And therfore mesurable fleumatyk
men shold vse it/ and reste coleth a man and
moysteth hym/ and that is goode for colerik
men/for thy he alone draweth hym selfe from
exercyse that wolde fayn fayle Joye and feli;
cyte/in thys lyf: Galyen sayth that grete pur
gacyons and vomytes shold not be takē but
selden and for grete nede/ for why/ Who soo
woll eche moneth ones or twyes gretly puz;
ge hym self/ he shall brynge his body to many
euyll vses/ for he shall engendre therin many

noyous humors/ For why eche daye exercyse is ful nedefull to kepe a mānys helth/for who that eteth or drynketh moche maye not be hole but yf he woll somwhat slepe and slwynke'. Thenne theise thynges that be sayd it shewe: eth that mesured exercyse hath many profy: tes for it styreth the kyndly hete and openeth the poores/and losith colde/and thyck wogh humours/ And whenne they ben losed it reth sem oute at the poores/and maketh a mānys ioyntes slypper & lyghte/and it comforteth all the membres of a mānys body: Wherfor noi cus humors ben more holsomly purged and mesured by exercyse then by laxatyues or vo mytres/for nother of them maye be wythout empeyremēt of kynde/and ryght as due kepy nge of kyndely exercyse is nedefull/ soo other while ys reste: For why rest in as moche as it is contrary to exercyse/some ys bodily some is ghostly/ of whiche eche either yf it be mesu: red after that kynde wolde it is heleful bothe to the body & soule/and yf it be not soo it is cō trary: For whi yf rest be to moche it gendreth

norysheth and multyplyeth euyll humors ād encreaseth moche corupcyon/ For why when water resteth to moche it stynketh. soo iron & eche metall rustyth when it restyth:

¶ The spyces of exercyse/

SPyces of exercyse ben ther wel many as ther be dyuerse statys of persones some be stronge and some be feble some ryche & some pore som prelates and at the large and some subgettes & enclosed. And somtime weder is fayr & clere/ and somtyme not so but derke & reyn/ And therfor it nedeth to haue spyces of exercyse/ for whi the beste spyce & the fyrste ys to walke tofore mete in hihe places & clene/ A nother spyce is to ryde and ȳ is for ryche men/ but grete prelates moste haue other maners of exercyse/ for whi in chambre shall be a grete corde knytted in the ende & hanged vp. and take that corde with both hāndes and stonde vpryght soo that thou touche not the erthe and stonde a goode while/ thēne runne as moche as thou mayst heder & theder with that corde/ and otherwhile skippe/ and

yf this pleaſe the not/haue a ſtone of xxx.li. Weyghte or theraboute and yf thou wolt haue helthe therin ofte here that ſtoy fro that oy ſide of that houſe to that other ſide or a longe whyle holde vp that ſtoy or thou let it doun or here it a bonte thy necke or bytwene thy handes/and ſo of other maners tyl thou feynt or thus holde a ſtaffe in thy hand and lete a nother take hit from the yf he maye wyth euyn draughte/or thus cloſe a peny in thyn hand & lete a nother take it yf he maye or thus holde thy breth as longe as thou maiſt and thenne puffe it oute as hard as thou maiſt do/And this maner of exercyſe is full profytable to put oute noyos ſuperfluytees/for why many ſuperfluytees in ſlepe ben wythholden therfore yf thou haue noy other maner of exercyſe holdyng of breth helpeth it moche/ ¶ Yet ther ben other maners of exercyſe for yonge men that ben luſty as to renne to wraſtle to lepe to caſte the ſtone/and ſo of other playes alſo tempred fleſhly compayny wyth a yōg bown woman is goode in wynter/ and wyth

a ponge white woman ys goode in somer is also goode & helpyng in gouernyng of helthe to body but not to soule/ excepte to hem they that moüen haue it by godes lawes so ne: theles that they be so moche tym bytwene that he fele hym selfe eased & lyghtened in his body and that he ete the better & slepe thebetter: But therwyth vnderstonde that as moche as hel: pyth tempred companyenge/ so moche noyeth dystempred cõpanyẽg/ and namely to moche for it coleth him wasteth hym & febleth hym For why mãnys kynde is made of the beste bloode & beste defyed/ that hastely maye torne into manys lymmes: And for whi whenne a mã casteth oute that noble humors to mo: che he is hugely dyscolored and his body mo: che febled more then he lete foure sithes so mo che bloode oute of his body/also who that mo che deleth or cõpanyeth flesly wyth a woman lyghtly hacheth ỹ palsey wyth more cuyll:

¶ How a man sholde haue hym in etyng:

When a man hath welle exercysed him as it is seyd to fore .rest awhile after

and then a lityl fresshe whete brede wele baked and somdel soured. then drynk a draught of goode clere wyne or other goode sauery dry nke: then rest a whyle after and studie in som wyse meanes then haue som solace & myrthes with thy frende and with other honest cõpa: ny/ Then ayenst euyn take thy mete & supper moost sauorly but yf thy costome be there age yn: But a generalle rule of all fysik & leches is that thyne houre of etyng be when thou art kyndly hunryg/ and tofore thyn hunger ete not/ but yf it be a lityll messe of goode & clene warme mete/ to prouoke thyn appetyte with & when thou hast appetyte let not/ for as a fy cysion seyth the stomak oute of vse to suffre hunger. fulfylleth the body of wtery humors And then woll a mānys body wexe full of noughty humors/ by cause that the colere ys drawen to the mouth of the stomak/ so that after warde when he wold ete he may not: Fer therfore it ys to wyte that no man shold ete but he knewe certaynly his stomak voyde of that thyng that he ete tofore. and that shall a

may knowe by desire that he hath to ete/ and by plēte of spyttyng comyng vp to his mou the. ¶For why he that eteth wythoute desire his mete shall fynd the kyndly hete of his sto mak colde/and he that eteth wyth desire he shal fynde the kyndely hete of stomake gyue vp a smell & sauoure like encense/ but thise & shu: che other shold be vnderstōde of hem that haue mete ordeyned at her owen wyll/& who ȳ that not ete when he maye haue it for they ben not bounden to the lawes of this crafteli dyatore as to the qualytees of thi metes. Vnderstōde that thilke mete which that most gouerneth thyn helthe shold not be passyng in any qua lite: for why the metes that ben to hote brēnen the blood/as peper garlek oynyōs cresses sau ge myntes persile & suche other.and tho metes that ben to cold fresyn the blood.as letuse pur slā gourdes & suche other/ And yf thi metes ben to watry then they yeue thi blood/ as bē melons & cōcombres. and yf thy metes ben to drye it thrwith oute thyn vytayll vertues & yf thy metes bē to fatte they let thi dygestiō

and yf thi metes ben to ſwete. they ſtoppê the and makê the conſtypat & coſtyff. and thi metes ben bitter they vtterly norysſhen the not:
And if thy metes be to ſalte they brênen noyê & brekien thy ſtomak/and yf thy metes ben to ſoure they maken the ſone olde: For thy non of thiſe metes moche & contynuelly vſed is good to helthe of mannys body/but only that mete is goode that is tempored and vantyth to mykilneſſe/as ben thyſe good metes for hel the of mānys body & holſom/lambe of on yere ponge kydes ſoukyng calues hênys capons chekyns pertrypches plouers feſaũtes ſmale byrdes of the feeld & of the woode/but not of the water/And when the ſeaſon comyth pōge rabettes. and pygges feete ben goode & other extremytees as gwyê & eres and ſcaled fyſſhe of clene rennyng water. Nere eyren or eggis Alſo borage langdebuff whete bred well ba: ke & well leuyned and ſomdele ſaltyd of that that is one daye olde or tweyn/ and of other that ben not to moche paſſyng in eny qualyte and yf we dredê eyreſſe of any qualite amend

it by the contrary therof. an ensample. yf thou be seke of euyll & tough metes Vse therfore sharpe metes & shorte/ as a lityll of harde chese straped small. and of lityll quantyte/ and also a pere or two or thre of the most best frute to thy complexion & nature: Sothly salte metes soure & bytter may be amẽded with swete appuls/ swete metes bẽ amended with swete hony & good olde wyne/ and so of all other. & yf thou wolte ete frute ete hem fast as cherise grapes & almondes/ and after mete a fewe peres quynces & nottes/ a fewe while they bẽ grene and walnottes ben best. but let the skyn be clene pylled away fro the mete: Also the complexion of a man shold be lokied to as yf he be tem pred kepe hym soo with lyke metis and drynkys/ and yf it be dystempered by his contrare bryng it lityll & lytil ayẽ to tempre/ & for whi to sanguyn men dystempred cyue malincolious metes. and to malencolyous men sanguepen metes/ and to flewmatyk men colerik metes/ for euery euyl complexion maye be brought to temprure/ but if necessaryes of

Ipuelode let it: And knowe whan thou wolte and note it for a souerayne notabylite/ who ꝑ ctyth ofte mylke & fysshe/ofte knatchen therof a lepre or a white skabbe. Also ofte to vse wyne as grete & hise myghty or hise coloured and mylke to gyder bryngeth a man to both lepre & skab. here none suffysyth of qualyte of metes/as to the quantyte Vnderstonde that thy mete ne thy drynke sholde be no more but as thi kyndely helthe myght ouercom it elles thy body shall waste and thi vertues were feble And for the quātyte of metes drynkes maye not certenly be shewed loke how thou felyst it hath don the most good and suche quantyte vse. Furdermore Vnderstonde that no man sholde ete anone after his exercyse ne anon after he were bathed/but fyrste rest hym a while so that he hungre/and thenne whan he woll ete yf he be a ryche mā sette tofore hym many metes/of whiche that one is better thā that other For a fycysion seyth it shall better saue hym & better norysshe hym and skyll whi: for mete that is taken with delyte the stomak hugely

coueteth haſtely ſtacheth/lōg holdyth/and wel
dyſyeth. and that mete that is beſte dyſyed is
moſte norysshyng for mānys body/ Truly o-
ther mete that is not dyſyed.is taken wyth
fulſomnes and dyſyeth not well/ for whi yf a
man deſyre more moton then a capon the mo-
ton ſhall rather be eten/ and ſo of all other me
tes .But there that is moche dyſtaūce in qua
lyte of metys we mowen not doo thus/ and
alſo bewar that it be none erraūt appetyte as
in wymmen that ben wyth childe/and though
it otherwhile be/ yet ſhall it not alwaye be de-
nyed: Furthermore as galyen ſayeth that at
one mele men ſholden not ete dyuerſe metes
therfore at morowe ete but bred alone/and at e
uyn fleſhe alone/for whan two dyuerſe metes
ben take at one mele.of hem comyn two euyl
les/ one in eyther by it ſylfe.a nother in hem to
the togyder in hemſelfe/for then one trauepleth
to torne in to grete hyup humours and that
other into ſubtyl lyghte in hem bothe/ for if
the ſubtyl mete goo before it is fyrſt dyſyed
goyth fourth draweth wyth hym the grete

mete vndefyed. and yf the grete mete goo fyr
ste tofore then the ſubtyll mete ys not defyed
and maye not for the grete goo forth. and ſo
it werꝑth corrupte/ And whiche of thiſe ma;
ners euer it be/ alwaye it is euyll/ but more
euyll it is that the ſubtyll folowe the gret/for
the/chaufyng ⁊ chaũgyng into kynde of rau
nes maye be holpen /but the chaũgyng into co
rrupcyon neuer or ſelden and of wonder harde
is holpen: And therto accordeth Galyen
a ficyſion ⁊ other olde doctours. But nethelés
peraduenture a contrarious coſtume longe v;
ſed may doo alwaye the corrupcon. Also wete
well that vertue of defyynge is ofte broken
whan ralwe mete is putte on halfe ſodyn for
the toon ralwnes ſhowueth out the other/and
ſo the halfe ſodyn is corrupte: Moreouer that
no man ete ſo mocche that the ſtomak be heuy;
ed therwyth ne that his appetyte ceaſe/ But
who that vſith grete exercyſe ⁊ to mocche and
ſelde and therwyth eteth vnruly ⁊ contynueth
it he ſhall dye by ſodeyn dethor ſhall fele wyc;
hed ſikenes. ye though his mete were ryghte

goode for by cause his dygestyon is corrupte therfore kepe well thi stomak from to moche mete & drynke/ And it so myshap any tyme anoon wyth water & oyle or suche other spue it oute anon and then slepe/and yf thou maye not slepe walk softely vp & downe.and .iiij. houres ete not after ne drynke not/ then ete a lytill wyth a draught of good clene wyne. so the wyne be not to grete ne of hie colour .and on the thyrday haue some exercyse and be bathed/ then ete a lytyll after /and after slepe & thou maye then vse this electuare dyatryon as sayth a fycysion . Two causes ben of sike nesses/ that is dyuerse metes & long syttynge and moche etyng of dyuerse metes. for of hem ben gendred dyuers humours some goode & som euyll : long sittyng for then the mete that is fyrste take is defyed er the last begynne to defye. and so ỹ is defyed drawbeth wyth hym to the lyuer that is vndefyed/ and so thise two ben cause of grete sikenesses: Also as old wyse men sayen man sholde neuer ete his fylle at one mele ne take dyuerse metes/ for as

a uycenne ſayth no thynge is woꝛſe than to multyple metes and ſo to ſytte long theꝛat/ for thi he ſayth that men in olde tyme weꝛe ſa tyſſyed at mowth with bꝛed alone and at e: uyn with fleſhe allone/ And theꝛwyth they ſayden reſonably the more mete ſhold be towaꝛde euyn/ but the coſtume were contꝛary/ for a uycẽne ſeyth that hoole men ſholde better ete at ayenſte nyght then on mowth/ for the kyndeli hete is cloſed within them and gadreth about the bowelles. Netheles flewmatyk mẽ ete not to colde for they neden but lytill exercyſe to me ue her kindeli hete whiche mowe ete by the mo wwe ¶ But nowe the mooſte Vſage is here ageyn and a mong / many mẽ it is foũde more holſome to ete by daye then by nyght/ and peꝛauenture that is ſtyll of coſtu: me/ And therfoꝛ thus ſayth a wyſeman ſhoꝛt ſouper & light ſoper is ſelden greuous. greet ſo: pers noyẽ as leches techẽ we rede it ofte opẽli alſo as a uycẽne ſeyth bytwene two etynges yi. houres to be is profytable/ and ſo ete thries ȳ two days/ as to daye twoyes & to mowth

but ones and so to contynue forth/ so that yf
errour fall in tWoyes etyng/ and so agēyWard
for that one most be amended by that other
sith it is harde to leue Woythoute errour: more
ouer Vnderstonde that men that haue goode
Vnderstondyng. etyn for they Wolde lyue. But
they that goon by flesshelynes Wolden lyue for
to ete and contrary to nature/ And Wyte thou
Well that to a colerych mānys stomak When ȳ
Vertue is stronge/ and gret hete grete metes
ben good/ as beoff porke gret Venyson & grete
bestly fysshes rought and grete bred salte mete
flesshe half sodyn & grete myghty coloured Wy
ne/ and yf the hete of the stomak be feble and if
he haue but lityll exercyse the metes aforsayd
Wolde moche noye hym. But to suche a stomak
gyue subtyl metes as chekyns & smale fysshes
of stony rennyng Water/ Yere eggges bred We
ll baken and Well soured smalle Wyne and
of clene & oryēt colour not depe & suche other
But thise metes sholden be corrupte of ā hote
stomak. And yf the Vertue dygestyff be in ȳ
meane tyme of dyetyng/ as capones hennes

pe12ypches and ſuche other: Alſo in gouernaũ
ce of helthe/ fle all exceſſyuous metes and na-
mely theſe but yf it be for a medycyne/ fle alſo
all frutes and alſo herbes that ben not goode
as thiſe namely. cole wortes & letuys for they
makẽ malyncolyouſe blood. galyẽ ſayth ỹ my
fader euer forbad me ỹ I ſhold ete no newe fru
tes & greene yf I wolde be wythoute ſekenes
for he hym ſelfe did and was euer wythouten
ſikeneſſes/ and while he lyued ſo dyd I & was
alſo wythouten ſikenes/ and whan he was
ded I eete frutes & caught the feueres/ and af
ter that I caughte connyng to kepe my ſilfe I
kepte me from frutes & I had nomore the fe-
ueres/ but yf it were a lytyll ſharpe feuere cal
led offymera. and all my frendes that kepten
my doctryne/ kept hem from frutes & haddẽ her
helth. Arnolde a grete/ clerke ſayth thus/ Jn is
lẽte longe vſag of ſtoppyng metes as fyſhe &
peſe potage. therfor it is profytable firſt to ete
porrey of peſes for this is a water that wyſe
men hath cõmended. and thus it is made/ doo
peſyn in fayr water all nyghte & in the ſame

water boyle them on mowth a goode whyle and thenne clense them and kepe the clensyng and whan mete tyme comyth doo therto a lityl wyne a litytl powder of spykenarde a litytl saffron & clene smale white salte and than boyle it on a walme. and so ete/ for it openeth & clensith well the capytalle veynes of the lyuer & the weyes ofte of the bryne/ and kepeth fro ỹ stone & grauelles namly yf the forsayd pesen be soden in the forsaid water wyth persily

How a man shulde haue hym in his drynke.

The lesse ye drynk at mete the better it is euer so it be mesurably taken. for a man shulde not at mete drynke moche lest it make mete to swymme in his stomak: forthy men shold drynk a litytl. so that the mete be well medeled & tempred togyder/ And then lete alõge while bytwene or thou drynke ayen. and than drynke a grete draught at ones ne drynke not to moche afty the firste morsell in no maner of wyse/ but drynke ofte a litytl & a litytl of smalle clene wyne best acordynge to helthe & gouernynge of thy complexion and

nature .and for helthe of body is clene and
ſmalle claret wyne not to newe ne to myghty
ſo it be well and proporcyonli tempred wyth
the quantyte of clene water/ Moreouer no mā
be ſo hardy to drynke faſtyng cold water/ ne af
ter that he hath accompanyed wyth a woman
ne after gret trauayle ne after exercyce tyll he
haue fyrſt reſted hym. ne by nyght namely yf
he haue no gloūe tofore. for whi longe ſlepe &
faſt ſlepyng is cure therto.

¶ What ſhall be don̄ after mete:

AFter whan thou haſt ete thou ſholdeſt ſtō
de or walke alityll ſoftly vp & downe tyl
thy mete goo downe to the botom of thy ſto-
thake. and then ſlepe a lityll yf thou be vſed ther
in both daye & nyght namly ſlepe fyrſt on thy
ryght ſide for that is kyndely for thy dygeſtiō
ſhall be better/ for then lieth thy lyuer vnder thi
ſtomake/ as fyre vnder a caudron: And after
thi fyrſt ſlepe turne on thy lifte ſyde that thy
ryght ſide maye be reſted of thy longe lyggyng
theron/ And whan thou haſt layen theron a
good whyle and ſlept turne ayen on thi ryght

ſide and ther ſlepe all nyght forth/ and loke ye thou lye not to ſtreight ne to croked wyth thi legges but in a meane betwene ſtreight & croked. And in no wyſe lie not vpryght/ for the wold the ſuperfluytees abyde wythin the and turne to wykked & greuous euylles contrarye to helthe/ Alſo to lye grouelyng on the wombe is good/ ſo that thy breth be not greued ther wyth & the heuyer/ and the gretter thi mete be & the more thou haſt taken therof/ euer the lēger ſholde thi nyght ſlepe be: and euer ye ſubtiler ye thi mete be & ye leſſe thou haue euer ye leſſe ſhold thy ſlepe be. For ſlepe is full helpy to olde mē for it maketh them moyſt & therfor ſayth galyē whan he was olde he ete letuſes wyth ſpyſes for he wolde ſlepe the better/ Morouer ſlepe is full helpy to the dygeſtyō of thi metes but not anone after that thou haſt eten/ for thou myghtiſt be ſtrangled. Alſo wete thou that yf a man before auyntiſſhid of his body/ moche ſlepe then is not good for hym for it wold waſte his moyſtnes/ and of one thing be ware that to longe ſlepe or to ſhorte febleth a mānys body and breketh it/ And after thou haſt eten

take no letuaryes ne other hote thynges. for they tourney thi mete to corrupcõn/ne a none after thou hast ete ẽne not ne ride not to fast for then euery stronge meuyng thyng turneth thi mete to corrupcyon/and also the vertue dygestyf is noryshed thurgh rest. also after mete & before mete as moche as thou mayst flee wrath sorowe & pencyfulnesse. and right as to fore mete exercyses bê good/so after mete they noyê and rest is best/ Morouer auewoys seyth ryght as colde water caste in apotte boylyng letteth the boyling for a tyme. so to drynke after mete namely sone letteth the dygestyon & maketh it to cease for a tyme/ and therfore yt is not good after mete to drynk moche tyll ỹ mete be defyed. but after mete to suffre thurst somwhat is good: And yf thou wolt easely voyde thi stomak stonde aftur thi souper tylle thou be wery or walke a thousand paces/and wete thou that glotery and wohen thi mete defyeth not well what euer the caas be/ bathynge ne bloode lettynge ne exercyse ben not good. but rest slepe abstynence & diatryon pypion

Exercyse is not good for therby sholde thikke rawe humoures be loose and they throwe the lymes sholden be norysshed/ and that were euyll For why in suche exercyse the kyndly hete is not comforted/ but more febled & straunglyd for the rawe humours arn dyssolued/ for rygh te as water quencheth fyre. so rawe humo: res quenche the kynde helthe:

¶ of noyes of euyll gouernaūce

¶ There ben many that ōly not vsen euyl gouernaūce in metes & drynkes but al so strongely mayntene it/ & as they sey en ben well at ease & wele defyen. and they scor ne leches & other wyse men that vsen goode gouernaūce/ for they byleue that they shold be excused of their errour by her longe custume For why custume is a full strentgh in kee: pyng of mānys body/ And that sayd galyen thus custume is better defyed. Wherfore thus sayeth Aristeen euyll mete vsed ys better thē goood mete not vsed. the contrare of all theyse seyth Constantyne as yt semeth thus/ glade they not that vsen euyll mete though they be

take no letuaryes ne other hote thynges. for they tournen thi mete to corrupcõn/ne a none after thou hast ete nẽne not ne ride not to fast for then euery stronge meuyng thyng turneth thi mete to corrupcyon/and also the vertue dygestyf is noryssed thurgh rest. also after mete & before mete as moche as thou mayst flee wrath sorwe & pencyfulnesse. and right as to fore mete exercyses bê good/so after mete they noyê and rest is best/ Morouer auewoys seyth ryght as colde water caste in apotte boylyng letteth the boyling for a tyme. so to drynke after mete namely sone letteth the dygestyon & maketh it to cease for a tyme/ and therfore yt is not good after mete to drynk moche tyll ỹ mete be defyed. but after mete to suffre thurst somwhat is good: And yf thou wolt easely voyde thi stomak stonde aftur thi souper tylle thou be wery or walke a thousand paces/and wete thou that glotery and wohen thi mete defyeth not well what euer the caas be/ bathynge ne bloode lettynge ne exercyse ben not good. but rest slepe abstynence & diatryon pypion

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Of noyes of euyll gouernaūce

There ben many that ōly not vsen euyl gouernaūce in metes & drynkes but also strongely mayntene it/ & as they seyen ben well at ease & wele defyen. and they scorne leches & other wyse men that vsen good gouernaūce/ for they byleue that they shold be excused of their errour by her longe custume For why custume is a full strentgh in kepyng of mānys body/ And that sayd galyen thus custume is better defyed. wherfore thus sayeth Rupceen euyll mete vsed ys better thē good mete not vsed. the contrare of all theyse seyth Constantyne as yt semeth thus/ glade they not that vsen euyll mete though they be

not noyb hurte after they ſhall not ſo eſcape/ Herto men moyen thus ſey that cuſtume accordeth wyth kynde or nay/yf it accorde yt ſhal be holdē.and yf it accordeth not & be not voted it ſhall be caſte away/but not ſodenly but lytyll & lityl :For thi though it ſeme hem that haue good gouernaylle of cuſtume. that they been wele by reaſon of cuſtume Vertue ſtrengthe or age/ Nethelesſe her Vertues waſten preueli and ſo euery day they ordeyne hem to lepre or to ſodeyn deth: As they that longe tyme Vſen beefe olde ſalted or beſtely fyſhes or rawe fleſſhe/or they that ſlepe to lityl/or exerciſen tomoche after mete.or oute of meſure colde or hote & ſo of many other/truly of ſuch̄ may be ſayd But yf they leue of:they ſhall not aſterte the ſtroke of deth.

For helth of body. couere for colde thy hede
Ete no rawe mete/take good hede hereto
Drynke holsom wyne. fede the on lyght brede
Wyth an appetyte. ryse from thy mete also
Wyth wymmen flesshely. haue not adwo
Upon thy slepe. drynke not of the cuppe
Glade to warde bed at morowe bothe two
And vse neuer late for to suppe
And yf it so be that leches don̄ the fayle
Then take goode hede to vse thynges thre
Temporat dyete temporat trauayle
Not malyncolyouse for none aduersite
Meke in trouble glade in pouerte
Ryche wyth lityll/ content wyth suffysaunce
Neuer grutchynge merylyke thyne degre
Yef fysik lacke make this thy gouernaūce
To euery tale sone gyue thou no credence
Be not to hasty ne sodenly vengeable
To poure folke do no vyolence
Curtoys of langage, of fedyng mesurable
On sondrye mete not gredy at the table
In fedyng gentyll/ prudente in dalyaunce
Clos of tonge. in worde not dyscryuable

To ſaye the beſt ſette alwaye thy pleſaũce
Haue in hate mowthes that ben dowble
Suffre at thy table no detraceyon
Haue dyſpyte of folke that ben troubelous
Of falſe rauenerꝭ and adulacyon
Wythin thy courte ſuffre no dyuyſion
Wythin thy houſeholde it ſhall cauſe increſe
Of all welfare proſperyte and foyſon
Wyth thy neyghbourhes lyue in reſt & peace
Be clene clade after thyne eſtate
Paſſe not thy bondes/kepe thy promyſe blyue
Wyth thre folke be not at debate
Fyrſte wyth thy better bewaꝛe for to ſtryue
Ayenſte thi felaw no quarell for to contryue
Wyth thy ſubget to ſtryue it were ſhame
Wherfore I counſeyll purſue all thi lyue
To lyue in peaſe/and gete the a goode name
Fyre at morow/and towarde bed at eue
Ageyn myſtes blake/and eyer of peſtylence
Be tyme at maſſe thou ſhalt the better cheue
Firſte at thy riſynge to do god reuerence
Viſite the poure wyth entere dyligence
On all nedy haue compaſſyon

And god shall sende grace and influence
The to encrease and thy possessyon
Suffre no surfetis in thy hous at nyght
Warre of vere soupers. and of grete excesse
Of noddyng heds/ and of candell lyght
Of slouth at morowe & slombryng Idylnesse
Whiche of all vyce is chefe porteresse
Voyde and dronkelewe. lyers & lechours
Of all vnthryfty exile the mastres
That is to saye dyseplayers and hasardours
After mete bewarre make not to longe slepe
Hede fote & stomak preserue aye from colde
Be not to pēsif: of thought take thou no kepe
After thy rente mayntene thy holdshold
Suffre in tyme. in thy ryght be bolde
Swere none othes no man to begyle
In thought be lusty. sadde when thou art old
No worldely Ioye lasteth but a while
Drynke not at morowe byfore thyn appetyte
Clere eyer & walkyng maketh good digestiō
Betwene meles drynke not for no lityl delite
But thurste or trauell gyue the occasion
Ouer salte mete doth grete oppressyon

To feble ſtomak whan they can not refreyne
Fro thynge contrary to their complexyon
Of greedy hādys the ſtomak hath gret payn
Thus in two thynges ſtōdyth all thi welth
Of ſoull and of body/ who ſo lyſte hem ſhewe
Moderate fode gyueth to man his helthe
And all ſurfetes doth from hym remewe
And charyte to the ſoule is dewe.
This receyte boughte is of no potycarye
Of mayſter antony ne of mayſter hugh
To all indyfferent it is rychest dyetarye

Explicit medicina ſtomachi: